UNITARIAN WORD & WORK

MARCH 1918

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The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department

AMERICAN UNITARIAN ASSOCIATION

25 Beacon Street, Boston, Massachusetts

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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Vol. 21 MARCH, 1918 No. 6

EDITORIAL

Quantity and Quality of Belief

IT is not the quantity of our belief which is to save us to the higher and better life, here and hereafter. It is its quality. A truth, however ennobling it may be, is of very little value to the person who holds it only *"nominally."* It is only when a truth is so well accepted that it becomes a part of one's life and determines the character of life's fruits, that it is of any real value. To say that we believe in God and then go about our affairs as if there were no God, or to say that we believe in the brotherhood of man, and then act as if we were without brothers or sisters in the world about us, is to make of our profession a mere shibboleth or, worse still, a mask for an unbelieving nature.

It was not long ago that a young woman declared that when she came to die she preferred to be taken instantly, without the warning of a lingering illness. When she was reminded that on every Sunday when she attended her church she prayed that from sudden death she might be defended, she remarked that it did not matter, for that was only a part of the *ritual* which was repeated in the church service. What is the use of such "vain repetitions" if they get no farther than the lips that mumble them? Such an attitude is not only inconsistent, it is demoralizing to our religious and mental integrity. If we are not to be sincere in the church why should we be expected to be honest out of it? If the quality of our belief is thus to be sacrificed to the quantity of our lip service, how can the church be instrumental in forming the Christian character? Would it not be better to make no profession at all than to accept, bodily, a creed which means nothing more to us than the repetition of certain stately phrases?

The world contains thousands of people who repeat their creed Sunday after Sunday, and then go away and, in their thoughts and activities deny them. There are thousands also who repeat no creed whatever but, because of a vital moral sense, strive to live as if they wished at least to be spiritually honest. Unbelief which does not prevent a true and consistent mental habit is far more wholesome than a creed which is only lightly held and finds no real expression in the movements of life. This truth applies in ordinary affairs quite as much as it does in matters religious. It is hard to respect a man who is always confessing his belief in commercial honor, and then to his own profit offers his creditors fifty cents to the dollar. The man who, on Sunday, takes his place with humble decorum in the congregation, going through the various postures of devotion, and then the next day in his office makes a rule that his employes shall be treated as if they were mere cogs in one of his machines, is a poor representative of the Christian religion. When people apply

to spiritual concerns the same standards of honor that are required in *good* business — business which does not grind the faces of those who are at the mercy of their employers, the creeds of the church will be more highly respected.

ONE of the greatest obstacles to the successful conduct of the ministry is the insincerity of those in the pews who, by their conduct, throw contempt upon everything that the church stands for. Many a minister has suffered inexpressible humiliation because one or more officers of his church have been bad men. They are known to be bad in the community in which they pose as church members; known to be bad by those whom they employ in business; known to be bad by their friends who meet them in society. There was a time when immorality among church members could be brought to the attention of the church, and the culprits could be disciplined. They could be held up to their associates in their true characters. They were required to give an account of themselves before the church in the light of such evidence as they themselves were responsible for. The church records of the old New England parishes contain many instances where unworthy church members were compelled, either to mend their ways, or get out of the house of the Lord. At the present time such methods are not employed, and in consequence the very soul of the minister has been humiliated by the consciousness that while he is preaching and praying for the incoming of the Kingdom of God, there are those sitting in the pews who refute his belief in the sanctity of worship. Nothing could be of more salutary value than some kind of a purging process, which could be applied to many congregations, not to drive sinners out of the church, but at least to exclude them from the prominent management of the affairs of the church. Many a religious society will continue inefficient and unhonored so long as it is run by one or more men whose pious demeanor on Sunday is one thing, and whose contemptible conduct on week days is quite another thing.

The essential thing today is not whether a man has or has not declared his belief in five or in thirty-nine articles, but whether the spirit which controls him is such that he would not do a mean act, or bring his Christian faith into contempt.

IN these days, when the lines of division between creeds are being gradually effaced, it should not be inferred that belief, therefore, is of no account. It is not necessary to insist on articles of belief which have become obsolete, and it is not necessary for one to compel church attendants to make public professions of their faith; but it should not, therefore, be understood that churches stand for nothing, and that the support of religious institutions is simply a matter of money contribution. If there were whited sepulchres at the time of Jesus, in which nothing was left but the dry bones of ancient piety, so too there will be today (unless the churches are known to stand for character and reverence and true devotion) nothing more than so many sanctuaries emptied of everything that justified their existence. The federation of churches cannot be brought about through indifference to all religious belief and that kind of meaningless toleration which denotes the vacant mind and the empty soul.

If the tendency towards church union does not imply also a renewed and revitalized faith in God and a resurrected moral sense, it were better to encourage division and sub-division to the end of the chapter. If, with the minimizing of religious profession we must minimize also our loyalty to the great ethical and spiritual principles of Christianity, we would better abandon all further attempt at church union. But we do not believe this is necessary. We believe that the falling off of belief in creeds that are antiquated is due essentially to a more refined and intense appreciation of the unwritten law, which every sane man finds expressed in his own soul. The great fundamental principles of righteousness have not been hidden in the past, and they need not be confused with

the superficial forms of church doctrine. Ministers of all churches are beginning to realize that the one necessary belief upon which the welfare of the world depends is the belief that God reigns in human life, speaks through the human conscience and demands the obedience of the human will.

A belief in God held sincerely is sufficient to bring men and women of all creeds, and no creed, into harmonious worship. From that belief springs all good intentions, all righteous endeavor, all co-operative service. If every other article were effaced, this alone would be sufficient to accomplish the purposes for which all churches are organized. From this belief follows all other religious convictions, including faith in humanity, faith in the moral law, faith in the permanence of life and faith in the future. When the emphasis is laid upon a belief in God which reveals human life as divine, the successful conduct of churches will follow as inevitably as the light of day follows the darkness of night.

Let us cherish quality rather than quantity in our religious professions.

EASTER this year falls upon the last Sunday of March. It comes to us at the close of a winter which has been severe both for the minds and the bodies of the people. The great war has presented in human life, during this past year, enough of human cruelty, hatred and suffering, to extinguish from the souls of the weak the last vestige of that hope for which Easter stands.

In some quarters of the globe one would think that human life was worthless, except as it could be exploited by the strong and unscrupulous; that the killing of human beings was no more significant than the killing of flies, and that so far as the future life was concerned, the thought of it could be utterly ignored. It requires the far vision, and the faith that knows no wavering, to cling to the great Easter assurance that "To live once is to live forever."

Easter tells us in the language of poetry, prophecy and symbol, that life is that magic force which can never be finally subdued; but that it rises and rises again, as many times as it is overwhelmed. Easter should leave us with a richer fund of faith in the supremacy of God over all the petty hallucinations of man and death and the grave.

Our churches should, therefore, rally themselves as never before, to sustain and enforce the Easter hope. It is a rare opportunity this year for the real believer in God and in Life to teach and illustrate the central thought of Christianity. Instead of less faith, despite all that wars against our confidence in human nature today, every minister of the Christian Gospel should iterate and reiterate in forceful language, his confidence in the immeasureable provisions which an Infinite God has ordained for the progress of the human soul.

L. G. W.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Louis C. Cornish, *Secretary* — W. Forbes Robertson, *Assistant Secretary*

Ministerial Personals

Rev. D. H. Ferrell has resigned at Brockton, Mass., to accept a call to the Church of the Messiah, Montreal, Can.

Rev. W. W. Locke has resigned at the Barnard Memorial, Boston, and he will be succeeded by Rev. J. F. Krolfifer, now minister of a Congregational church at Woodhaven, N. Y.

Rev. F. J. Gauld has resigned at Toledo, O., and gone to France as a Y. M. C. A. Secretary.

Rev. F. H. Kent of Grafton, Mass., has been granted leave of absence to accept a commission as a Y. M. C. A. Overseas Secretary.

Rev. C. W. Porter-Shirley has resigned at Barre, Mass., to become superintendent of social welfare work in Dayton, O.

Rev. E. B. Gearhart has resigned at Manchester, N. H., and Rev. C. J. Staples at Burlington, Vt.

Rev. C. F. Potter has resigned at Marlborough, Mass., to accept a call to Wellesley Hills.

Rev. J. D. Kuykendall, now minister of the Congregational Church at Corning, Ia., has accepted a call to Wichita, Kan.

Appointments

The Sunday preaching appointments of the President of the Association, Dr. Eliot, during February have been: February 10 at Melrose, a union service of five churches — Unitarian, Universalist, Congregational, Baptist and Methodist; February 17, Lynn, supplying for Mr. Savage, who had started on his Southern journey; February 24, Worcester, a union service of the Second Parish and the Central Congregational Church. On Sunday, March 3, he will be in Brooklyn, N. Y.; March 10 in Chicago, and March 17 at Wellesley Hills.

The Secretary of the Association, Mr. Cornish, preached on the last two Sundays of February at South Natick and Marblehead. His next two Sunday appointments are at the Church of the Disciples and at the Second Church in Boston.

Field Secretary Brown has given, during the past month, unremitting attention to our cause in Worcester, where he is serving as acting minister of the Church of the Unity.

Field Secretary Nobbs preached on the February Sundays at Natick, Houlton, Me., Clinton and Hopedale, Mass. He also addressed the Worcester Conference and has lectured three times on "American Discipline and American Religion." His office duties and conferences are very numerous at this season for there are twenty-two churches in New England that are without ministers and the adequate supply of these pulpits is increasingly difficult.

The Secretary of the Publicity Department, Mr. Saunderson, besides caring for his own parish in West Somerville, has preached twice at New London, Conn., and made addresses at Cohasset and for various orthodox churches. He has preaching appointments in the near future at Newton Center and at Braintree. The Field Secretary in the Middle States, Mr. Gilmore, has had speaking appointments at the Naval Reserve Camp at Bensonhurst, Elizabeth, Paterson and Vineland, N. J., at Staten Island and at the luncheon given by the laymen for Dr. Francis G. Peabody. Both Mr. Gilmore and Mr. Smith, at the Chicago office, are very much occupied with the needs of the vacant pulpits. The shortage of available ministers is universal.

Journeys

Rev. Minot Simons of Cleveland has just completed the extended southern journey outlined in the February Word and Work. Mr. Springer has nearly completed his itinerary set forth

in the same number, and Mr. Wilson is now on the Pacific Coast keeping his appointments. He is expected to return to Boston by the middle of March.

Rev. Maxwell Savage of Lynn started in the middle of February for a journey to the Southwest. He preached for Mr. Simons in Cleveland on Sunday, February 17, then held weeknight meetings in Indianapolis, Kansas City and Wichita, and reached Oklahoma City for Sunday, February 24. He then visited Dallas and spoke at Camp Bowie near Forth Worth, and at Camp MacArthur at Waco, Texas. Sunday, March 3, is to be given to the church in Houston and an address at Camp Logan. He expects to reach New Orleans on March 6 and then spend two days at Camp Shelby at Hattiesburg. Sunday, March 10, will be given to his old parish at Louisville, Ky., and then will come a visit to Camp Taylor and a weeknight meeting at Dayton. He will reach home for Sunday, March 17. During Mr. Savage's absence the Lynn pulpit is supplied by Dr. Eliot, Dr. Lawrance, Mr. Nobbs and Mr. Rihbany.

Dr. U. G. B. Pierce of Washington has accepted a commission from the directors of the Association to go to the Pacific Coast in April. His itinerary is now being arranged and it will enable him to visit most of the California churches. He is to be the preacher at Leland Stanford University during May.

Finances

The President of the Association has recently printed in the Christian Register an urgent appeal for prompt attention to the needs of the national treasury. He has pointed out that if the churches follow their too common habit of postponing their contributions until April our cause will be in grave peril, for it is altogether likely that in April the drive for the third Liberty Loan will be on and will absorb the spare money of loyal Americans. It is urgently to be desired that there should be no further procrastination and that all the contributions be taken in our churches not later than Easter Sunday, March 31st.

It cannot be too often emphasized that our contributors give not *to* but *through* the Association. Every dollar given by the churches goes at once into the field either in the shape of our printed message or for the salaries of our missionaries, representatives and heralds in all parts of the country. The administrative expenses of the Association are met by the income of the invested funds. The business organization of the Association is efficient and it could administer five times the amount of money at present entrusted to it. We ask people to gage their giving by their vision of the great results that in these momentous days can be achieved through the giving. It will be a happy day when all Unitarians care not simply for the one church with which they worship but even more deeply for the brotherhood of churches which, working together, is able to accomplish so much more for good than any one church can possibly achieve.

Experience has abundantly proved that a mere Sunday collection is not an adequate method of raising the annual contribution. The only thorough way is through the Every-Member Canvass, whereby a committee waits upon each member of the parish, securing personally the contribution for the national work. The next best way is to mail a circular descriptive of the work, including the Association's appeals to every member, with a return envelope, in which the contribution can be sent to the local treasurer and thence to the treasurer of the Association.

Union Services

In the last issue of WORD AND WORK announcements were made of the considerable number of union services in which Unitarian churches are included. These services are for the most part being held for the winter or up to Easter Sunday. They are animated by patriotic motives and by the desire to conserve fuel, but they also undoubtedly express an increasing sense of fellowship among the churches and a better understanding between people of different religious inheritances and allegiances.

The various combinations present an interesting study. There are at least fifty-four Unitarian churches entering into these union services. Nine are uniting with other Unitarian churches and the other combinations can be classified as follows:

Unitarian and Congregational	23
Unitarian and Universalist	4
Unitarian and Methodist	4
Unitarian, Congregational and Universalist	4
Unitarian and Swedenborgian	2
Unitarian, Congregational, Methodist and Episcopal	2
Unitarian, Congregational, Methodist and Baptist	2
Unitarian, Baptist and Universalist	1
Unitarian, Baptist and Methodist	1
Unitarian, Universalist and Swedenborgian	1
Unitarian, Congregational, Methodist, Baptist and Universalist	1

In two or three cases it is significant to note that proposals toward making the union permanent are under consideration. It is, indeed, pertinent to ask what these combinations prophesy. How much consequence is to be attached to this demonstrated capacity of Christians of different names and traditions to join in public worship at this time? One of the constitutional purposes of the American Unitarian Association is "to promote unity, sympathy and cooperation." Is this purpose likely to reach at least a partial fulfilment through the combinations of the present winter?

Where towns are over-churched, as many American towns are, these unions are obviously desirable, both on the ground of financial expediency and on the ground of Christian comity and fellowship. Unitarians must, however, beware of any permanent union which is based on compromise. They must not sacrifice any of their hard won simplicity of faith, freedom of organization, sincerity of utterance and devotion to an applied Christianity. It will not be wise to merge now, under the pressure of a coal shortage and a national emergency, and divide again later under pressure of a spiritual shortage resulting from ignoring real and fundamental differences of belief. The judicious attitude of Unitarians appears to be that of the open mind and cordial hand, and of hospitality toward any proposed union, while at the same time securely safeguarding the theological progress and the ecclesiastical freedom to which Unitarians have so conspicuously contributed.

Department of Community Service

The space available last month allowed only a partial account of the activities of the War Work Council. Another important feature of its work has been the publishing of a number of war bulletins and other appropriate literature, notably the letter of Judge Hoar to his son Samuel on his departure for the front in 1862, and the letter of Robert Collyer to a sick soldier, also a pamphlet containing national hymns and services for use in time of war. One of the most useful publications is a booklet entitled "What Are We Fighting For?" This is a question which in different forms has been asked by many men in the training camps. Not all seem to be clear in their minds as to why the United States entered the war, nor do they appreciate the tremendous issues involved in it. We are fighting for personal liberty and the right to self-government with even more reason than did the fathers of 1776, and it is vital that our armies should have no shadow of doubt on this point. This pamphlet, compiled from the messages and addresses of President Wilson, clearly and unmistakably answers the question as to why we are in the war. It should be widely distributed and carefully read.

In connection with the Federal Council of the Churches of Christ action has been taken upon the bill for increasing the number of chaplains in the Army and Navy. Through the activity of the Council Unitarians are now receiving their proportionate number of commissions to chaplaincies. Cordial relations have been established with the Young Men's Christian Assocation. Hitherto the Association has looked askance at Unitarian cooperation, but the war has brought us together and working arrangements between the two

bodies have been established. Men recommended by the President and Secretary of the Council are cordially received by the Association. Eight or ten of our ministers have received appointments as secretaries and as many laymen have been taken into service.

Last but not least has been the effort of the Council to secure an adequate fund for the work at Ayer and Camp Devens. This has been especially necessary, as more Unitarians are assembled in Camp Devens than in any other camp in the country. In one camp in the Southwest the volunteer chaplain could discover but two Unitarians in an army of forty thousand men. Obviously there is no such call for the expenditure of funds in that camp as there is in Ayer, where many of the young men of our churches are to be found. The description of this work would be an article by itself, but a fund of $15,000 is necessary to meet our needs. Something over two-thirds of this amount has been raised, and we urgently appeal for the remainder that our obligations may be met and the work carried forward as originally planned.

The following is a list of the volunteer chaplains who have received appointments from the Council for work in the mobilization camps. One is giving practically all his time to this service. Many of them spend several days a week at the camps, and the others all make frequent visits. They are very desirous to receive the names of Unitarian men who are stationed in their respective camps or who may later be sent to them. They are ready to be called upon for any service in their power, and we hope that ministers and families will not hesitate to write to them concerning any one in whom they are personally interested.

Cantonments of the National Army

Camp Devens, Ayer, Mass.
Rev. E. C. Davis, Y. M. C. A., Bldg. 27
Rev. F. B. Crandall, Ayer, Mass.

Camp Upton, Yaphank, N. Y.
Rev. Walter R. Hunt, 21 Clarendon Place, Orange, N. J.

Camp Dix, Wrightstown, N. J.
Rev. Edmund H. Reeman, 920 Carteret Ave., Trenton, N. J.

Camp Meade, Annapolis Junction, Md.
Rev. Charles A. Wing, 1 West Hamilton St., Baltimore, Md.

Camp Jackson, Columbia, S. C.
Rev. Clifton M. Gray, 4 Archdale St., Charleston, S. C.

Camp Lee, Petersburg, Va.
Rev. Frank W. Pratt, 101 North Harrison St., Richmond, Va.

Camp Gordon, Atlanta, Ga.
Rev. W. S. Swisher, 459 Spring St., Atlanta, Ga.

Camp Taylor, Louisville, Ky.
Rev. Dilworth R. Lupton, The Cortlandt, Louisville, Ky.

Camp Custer, Battle Creek , Mich.
Rev. William Yerington, Kalamazoo, Mich.

Camp Dodge, Des Moines, Iowa.
Rev. Curtis W. Reese, D.D., 3315 St. John Road, Des Moines, Ia.

Camp Funston, Fort Riley, Kan.
Rev. Leon M. Birkhead, 3425 Baltimore Ave., Kansas City, Mo.

Camp Travis and Kelly Field, San Antonio, Texas.
Rev. George H. Badger, 813 W. Agarita Ave., San Antonio.

Camp Lewis, American Lake, Wash.
Rev. J. D. O. Powers, 1707 Boylston Ave., Seattle, Wash.

Naval Stations and Training Camps

Boston, Mass.
Rev. Samuel C. Beane, Jr., 29 Mayfield St., Dorchester, Mass.

Hingham, Mass.
Rev. George B. Spurr, Box 337, Hingham, Mass.

New London, Conn.
Rev. Ralph E. Conner, 44 Fremont St., New London, Conn.

Norfolk, and Newport News, Va.
Rev. John L. Einstein, 1307 Stockley Gardens, Norfolk, Va.

Chicago, Ill., Great Lakes Station
Rev. Arthur T. Brown, 2145 Orrington Ave., Evanston, Ill.

Puget Sound
Rev. John C. Perkins, D.D., 1418 East 63rd St., Seattle, Wash.

San Francisco, Cal.
Rev. Clarence Reed, 955 Clayton St., San Francisco, Cal.

San Diego, Cal., and Camp Kearney
Rev. Howard B. Bard, 3575 Sixth St., San Diego, Cal.

Brooklyn, N. Y.
Rev. John H. Lathrop, 98 Pierrepont St., Brooklyn, N. Y.

Training Camps

Fort Meyer, Va.
Rev. U. G. B. Pierce, D.D., 1748 Lamont Washington, D. C.
Fort Benjamin Harrison, Ind.
Rev. Frank S. C. Wicks, D.D., 1451 North Alabama St., Indianapolis.
Presidio, San Francisco, Cal.
Rev. C. S. S. Dutton, 3477 Pacific Ave., San Francisco.
Camp Fremont, Palo Alto, Cal.
Rev. Bradley Gilman, Palo Alto, Cal.
Camp Johnston, Jacksonville, Fla.
Rev. W. C. Pierce, 136 West Union St., Jacksonville, Fla.

Aviation Camps

Camp Wright, Dayton, O.
Rev. J. Morris Evans, 505 Kenwood Ave., Dayton, O.
Park Field, Tenn.
Rev. W. E. Clark, Goodwyn Institute, Memphis, Tenn.

Camps of the National Guard

Fort McClellan, Anniston, Ga.
Rev. Thomas P. Byrnes, 1431 North 30th St., Birmingham, Ala.
Camp Logan, Houston, Texas.
Rev. Thomas Clayton, Bagby and Acondale Ave., Houston, Tex.
Camp Bowie, Forth Worth, Tex.
Rev. George Gilmour, Dallas, Tex.
Camp Doniphan, Fort Sill, Okla.
Rev. Oswald E. Helsing, 915 North Walnut St., Oklahoma City.

Army Posts

Fort Douglas
Rev. John Malick, Salt Lake City.
Fort Ethan Allen
Rev. C. J. Staples, Burlington, Vt.

Department of Religious Education

At the February meeting of the Directors of the Unitarian Sunday School Society, the treasurer announced that he had received notification of a legacy from the estate of Mrs. Frances E. Colburn, late of Hopedale, Mass. The amount of the legacy is reported to be twenty-five thousand dollars, a sum that will substantially augment the capital funds of the Society. Mrs. Colburn was a life-long friend of the Sunday School Society. She once prepared a manual for primary classes which was published by the Society but is now out of print.

It is earnestly hoped that other loyal Unitarians will remember this important work in their wills, if they have not already done so. What more profitable use could be made of one's resources than in providing the best materials for the religious guidance of our own household of faith.

An appeal for the help of destitute and even perishing children in Bible lands was sent to our schools by the Secretary of this Department on December 29. With characteristic promptness and generosity they have responded. As the schools were requested to send their contributions to the national treasurer of this fund in New York, we do not yet know how much has been contributed. Thirty-six of these reports have, however, come to us, carrying the splendid total of $1,318.08. If other schools and churches are doing equally well, our denominational showing will be most creditable. The largest amount was given by our Icelandic friends in the Northwest, among whom Rev. Rögnvaldur Petursson, of Winnipeg, Manitoba, collected $462.

The Secretary of the Department has sent a letter to each of the teachers in our Sunday schools whose address is in this office, about one thousand in all. Many thus addressed have already shown a keen appreciation of this personal attention. It is earnestly desired that every person teaching or otherwise helping in the Unitarian church schools in the United States and Canada shall be recorded in this office. We have in the past tried to keep in close touch with ministers and superintendents. We wish also to know our teachers better and to communicate directly with them as well, feeling that this will tend to give unity, clarity and fresh inspiration to our work.

Two institutes for religious education will be held next summer, as last. A third, that at Star Island, which was so successful for many years, must again be omitted, on account of war conditions. There is at least a possibility that the Institute held for nine seasons at Meadville will this year be transferred to Chicago. This department has suggested to the President and faculty of

the Meadville Theological School the feasibility of such a change, and we await their decision. From the first, our institute has been carried on in cooperation with the Theological School, and for the past two sessions has been organically connected with it. In view of the small number in the graduating class, this year, it has seemed to us that it might be well to concentrate all at Chicago. This arrangement would also permit us to invite the cooperation of schools in the Middle West, too far removed to avail themselves of the advantages offered at Meadville. By such an arrangement members of the faculty of the University of Chicago would be added to our teaching force, and certain courses given at the University might be thrown open to our institute members. This suggests the possibility of offering a somewhat longer and fuller course as well as the usual two weeks course of instruction.

The other institute will be held, as in previous years, in Andover, N. H., using the buildings and grounds of Proctor Academy. The session will begin on Sunday, June 30, and close on Saturday, July 6. It will presumably be followed without a break by a Minister's Institute of one week, as has been done in the last two years. Plans for both our summer institutes will be announced more fully in the April WORD AND WORK.

Department of Publicity

The unprecedented severity of the winter weather has delayed necessarily some of the outside work of the Wayside Pulpit. The freezing of the ground has prevented the structure being installed by some of the churches which will attach it to posts set in the ground, so that a number of churches which ordered it about Thanksgiving time are still waiting to put it into use. But with the coming of spring it is evident that a large number of churches will proceed with the installation of the Wayside Pulpit. Churches which are now considering this step should communicate promptly with the Secretary of the Department of Publicity, Henry Hallam Saunderson, 25 Beacon Street, Boston, Mass.

The last shipment of sheets was made soon after Christmas and covered the time up to the end of February. During the past two weeks another shipment of sheets has been prepared and sent out to the subscribers. Included in this shipment are sentences suitable for the Easter season and a duplicate of the sheet on the conservation of food.

Churches which are using the Wayside Pulpit are reminded that at any time when they wish they can add the Changeable Letter Device to their equipment. This includes a metal rack and a very complete set of metal letters, with which any local announcement can be set up. The Wayside Pulpit with the printed sheets and also the Changeable Letter Device is the most dignified and effective means of church-door publicity that has yet been devised.

The people of our churches will be interested to know that the use of the Wayside Pulpit is already extending beyond the limits of our own denomination. Not only are churches of our fellowship from the Atlantic to the Pacific using it, but churches of other fellowships which are moving toward the more liberal faith have adopted it. It is now in use in churches of four different denominations. In some of our churches which use it the sheets are displayed first in the Sunday school, then put out in the Wayside Pulpit. Public schools and libraries are also using these sheets and it is obviously impossible to estimate the extent of the influence which these striking sentences have.

It is still possible to supply the whole set of sheets, from the beginning, to new subscribers. This offer will hold of course only until the present edition of the first sheets is exhausted.

Plans are being formed for a very definite use of the Wayside Pulpit in connection with the work of the Post-Office Mission. Some of our churches have been very successful in gathering the names of interested people. The Secretary of this Department will be

glad to correspond with Post-Office Mission Committees and Alliances upon this use of the new device. He has already addressed the National Board of the Women's Alliance, the National Post-Office Mission Committee, and other conferences and meetings of Alliance workers. It is evident that here is a great new means of seed-sowing of the liberal thought.

The Christian Register

The Unitarian churches need, in order to do their work well, an organ which represents their common life and spirit. They can find such a regular channel of information and influence in the *Christian Register*. Every Unitarian, in order to be efficient in the service which he renders to humanity through his church, needs to be in touch with the religious life and work that is larger than that of any one congregation. The *Christian Register* places its readers in contact with that larger life. It gives them information concerning the achievements, the thought and the vision of churches and ministers other than their own. It is conspicuously true that the people who read the *Register* feel the tides of the spirit in our churches and rejoice in them, while the people who do not read the *Register* are ignorant of these larger interests and too often estimate the power of liberal Christianity by what happens to be the condition of their own single congregation. To increase the circulation of the *Christian Register* is one of the first duties and privileges of our ministers and people. Now, when the paper is passing into a new administration, is the time to deepen and widen its influence and not only to subscribe for it but also to read it.

New Hymn and Tune Book

Publication Department

Since the last notice in WORD AND WORK the following churches have adopted the *New Hymn and Tune Book:* Christ Church, Dorchester, Mass., the Northside Unitarian Church, Pittsburg, Pa., and All Souls' Unitarian Church, Colorado Springs, Col.

Four Biographies

It is a curious and significant fact that within the last few weeks four biographies have been published, in two volumes each, containing the story of the lifework of four representative and distinguished Unitarians. Two were American-born and two were English-born. Three were Unitarian ministers and one was a Unitarian layman and scholar. They were all men who lived long and fruitfully and enjoyed wide influence. Two came from the best New England stock and had every advantage of environment and education. One was of Irish-Episcopal inheritance and the fourth was peasant-born and reared as a blacksmith. Collyer was famous chiefly as a preacher and pastor and for a genial and inspiring personality. Hale, Fiske and Brooke were great public figures, men of letters, historians and speakers of renown. The religious communion that can produce and nourish four such great personalities in one generation certainly possesses unusual power of enriching and uplifting the life of two kindred nations. The four books are

I. The Life and Letters of Edward Everett Hale, by Everett E. Hale, Jr.; $5.00 net, or $5.34 by mail.

II. The Life and Letters of Robert Collyer, by John Haynes Holmes; $5.00 net, or $5.26 by mail.

III. The Life of John Fiske, by John Spencer Clark; $7.50 net, or $7.82 by mail.

IV. The Life and Letters of Stopford Brooke, by Lawrence P. Jacks; $4.75 net, or $5.00 by mail.

These books can be ordered through the Book Room at 25 Beacon Street.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Lucy Lowell, *President*
25 Beacon Street, Boston, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
25 Beacon Street, Boston, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon Street, Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

The report of a group of women seems to be chiefly a record of small material affairs, such as yarn and cafeterias, with much reference to finances, but it is only because upon these little things the higher life of the world rests, and their keeping is in women's hands. They are worth doing only because we see the ultimate purpose in them all, the upholding of the spiritual life of our nation, at a time when it sorely needs to keep the finer things of life alive. It is through our chucrh that we can help to do it best, for we have a common bond that brings us into close companionship, and our church is just our larger home. As our own individual homes need the care of all the common little things, so our larger church home needs the woman's care and touch; and wider duties will fall on us as more and more men are called away from our midst. We shall find ourselves doing things we never dreamed we could. We must not be afraid of the responsibility, and never forget in our absorption in the doing of the tasks that fall to our lot, the deeper meaning underlying them. They are necessary to the life of the church as food and drink to the body, and the church is necessary to our country as a soul to a human being. And to feel the guarding of our country's soul the responsibility that rests on us is to give a dignity to our most menial tasks and make the doing of them a privilege and an opportunity.

—*From the annual report of Mrs. Frances Duschak, President of Women's Auxiliary, Berkeley, Cal.*

The enthusiasm and devotion of Alliance women is at high tide. Now that you have read the brave words of the California Alliance president, consider these sentiments of Mrs. Sitton, our director from Portland, Oregon, —

"Every one is filled with enthusiasm in these days of stress, and our church women are responding to the urgent demands upon time, energy and purse. They are always to be relied upon, always alert to the situation, never needing to be urged or prodded. A noble band of woman, with hearts and hands ready for any emergency, filled with the broadest spirit of humanity and *patriotic* to the core. They will never cease from their labors till the battle for which we are struggling is won."

Some of the branches report that they have held no food sales this season because of food conservation. It seems to us that there is an unusual opportunity as well as an unusual need for food sales. The elaborate frosted cakes of other years have no place in the war time menu but we need all the various dark breads and coarse muffins of which we read with admiration but which many of us have not acquired the cunning to make palatable to our families. These can be sold by our good cooks with profit to the Alliance branch and as a very real contribution to the food conservation propaganda of the day.

There is a growing need for the neighborhood soup kitchen during the war time in order that the nourishing soups and soup stocks, so much more successfully made in quantity than in private houses, may be available for our present bill of fare. In these and other ways which will readily occur to Alliance women foodsales may be at once paying and patriotic.

Executive Board

The regular meeting was held at Boston Headquarters, February 8, Miss Lowell presiding. In the absence of the Recording Secretary, Miss Effie E. Whitman was made Secretary pro tempore.

The Board by vote ratified the action of the President in signing a petition addressed to President Wilson "to prohibit the further waste of food stuffs in the production of malt and vinous liquors." The request came from the National Woman's Christian Temperance Union.

On recommendation of the International Committee it was voted to renew the Appeal for War Relief, with special mention of Mme. Loyson's hospital in Paris. No definite amount of money is asked for but it is hoped that branches and individuals will make generous contributions to this cause.

Mr. Francis T. Clayton, principal of Proctor Academy, Andover, N. H., co-educational Unitarian school, was introduced and told of the purpose of the school to be more than a local institution, and to give a good preparation for college, farm and home. Alliance women are asked to turn students toward Proctor Academy, and to give Mr. Clayton an opportunity to speak before branches.

It was voted to send a letter of greeting to Mrs. Phalen, of Waterville, Maine, who is ill, and one to the Recording Secretary.

Mrs. A. B. Kimball was elected chairman of the College Centers Committee to succeed Miss Bellows, and Miss Jane F. Edgcomb chairman of the Study Class Committee to fill the vacancy caused by the transfer of Mrs. Kimball.

In memoriam has been placed the name of Mrs. Mary W. Valentine, by the branch at Nantucket, Mass.; and that of Mrs. Joseph Raymond, of Fitchburg, by her daughter Mrs. Hayes.

The report of our student secretary at Smith College spoke of successful efforts to stimulate in members of the Unitarian Girls' Club an interest in Unitarian affairs. At the college vespers two Unitarian ministers have been heard recently, Rev. A. M. Rihbany and Rev. John Haynes Holmes.

A letter from Mrs. Conte told of the continuation of the work started by Mr. Conte in Italy, and stated that the Italian committee of the Association of Free Believers returns with renewed energy and hope to its labors to quicken the religious consciences of Italians and to form a greater Italy.

Excellent reports from Washington, Oregon and California told of splendid spirit and unusual effort to continue local church work as well as to answer the calls for home charities and those for war relief. Reports from six Massachusetts directors told much the same story.

Miss Lowell will leave Boston March 9 for Los Angeles.

The next meeting will occur March 8, when reports will be due from New England branches.

EFFIE E. WHITMAN,
Secretary pro tempore.

Camp Devens

The following additional contributions to the Camp Devens Fund through the New England Associate Alliance are gratefully acknowledged.

STELLA P. BEARD,
Treasurer.

Watertown, Mass.	$25
Lowell, Mass.	25
Canton, Mass	15
Middleboro, Mass.	10
Bangor, Maine	10
Amherst, Mass.	7
Natick (Additional)	5
Brighton, Mass.	5
West Somerville	5
Stebbins Branch Newton Centre	5
First Church Boston, Additional	11
Miss Maria J. Bacon, Cambridge	5
Framingham, Mass.	10
Walpole, N. H.	5
West Bridgewater	5
Templeton, Mass.	5
Ayer, Mass.	5

Through the courtesy of Mrs. Francis H. Lee of the Second Church Branch,

Salem, a very fine victrola has been made available for the use of the soldiers and other visitors at Federation House, Ayer. This branch has also sent a gift of seven dollars for records and the Woman's Parish Association at Concord has provided a cabinet and a donation for more records. A large proportion of these records, thanks to the generosity of the branches, are standard music and the men find them a welcome change from the war ragtime which makes up the repertory of the instruments at the various barracks. It was a cheering sight one night recently to see four men waiting around the instrument with favorite records in their hands to be played when their turn came.

A Letter to our Juniors

Dear Girls and Boys of our Junior Organizations:

Some of you have contributed so generously to the Creche at Cap d'Antibes that you will surely be interested to hear a word about it.

Cap d'Antibes is a strip of land, running out into the Mediterranean Sea, — a beautiful spot, where olive trees and pines are abundant, and where great stretches of land are given over to the cultivation of carnations, roses and other flowers.

How happy the children of such a place might be were the conditions good; but, with father at the war, and the cost of living so high that mother must go out to work to make ends meet, our poor little sisters and brothers of Cap d'Antibes fare badly. Often mother is kept until late afternoon in a far-off field, picking olives, or tending the vines, leaving at home two, three, four or five children.

What happens to these babies? They go about here and there, badly clad, badly nourished, and more or less neglected until a tired mother returns to give them food and put them to bed. The big brothers or sisters are often obliged to remain away from school in order to care for the younger children. Was a Creche needed? I can hear you say emphatically, "Yes."

May I tell you briefly what a lovely home you have helped to make possible for these unfortunate little ones; for it could not have been started without the financial help which has been received from America. A good and generous English lady has given us the use of her villa while her two capable daughters devote their time and talents to teach and direct. The villa is of stucco, with bright, cheerful, sunflooded rooms, while a huge adjoining fie d affords a wonderful playground. A paid matron with an assistant is in charge.

On arrival in the morning, the children are bathed and clothed in clean garments and refreshed with a cup of milk (condensed). Rest and play follow, and at noon a hot meal, consisting of soup with vegetables and bread is served. In the afternoon careful supervision is given the kiddies until the mothers call for them after their day's work is done.

The cost of running the Creche for thirty children for one month is as follows

Matron's wages	100 francs
Food	342 francs
Light and heat	35 francs
Soap	48 francs
	525 francs

You are able to figure from the above how much may be done with one dollar; for that sum will maintain a child at the Creche for ten days.

With the young men of France daily diminishing in number, her future depends more and more on her children. Any effort on our part therefore to better the conditions of the French children is an effort to save the French race, so that generations to come may sing, as we do now, "Vive la France.!"

With gratitude to you all, I am

Yours affectionately,

JESSIE VOIGT
Member of the Junior Fellowship Committee.
222 Riverside Drive, New York City.

Thrift Stamps

Use the Thrift Stamp Idea to raise money for your church and help Uncle Sam while you do it.

Are you tired of raising money by fairs

and teas and rummage-sales? Are you tired of buying tickets for "The Loan-Fund" or discouraged in your turn at trying to sell them? Then adopt the Thrift Stamp idea, *right away*, the simplest, easiest scheme imaginable for raising money, with no tax upon one's time and strength and only a tax of one dollar a month upon one's purse! And don't forget, that while your're helping your own church, *you're helping your country also.*

Here is the idea: divide your women into groups of four. Let each woman on these groups agree to purchase, *regularly, every Saturday*, one twenty-five cent Thrift Stamp throughout the year. Each group will thus collect sixteen Thrift-Stamps, automatically, every four weeks. The chairman of each group can then exchange these at the Post Office for a $5 War Saving Stamp, which should be *registered* to guard against loss. By December 28, 1918, each group (if it began to buy its stamps on January 5) will own thirteen of the war saving stamps, whose value, in 1923, will be $65; but if the church must cash them, in January 1919, their value will be $55.12. Of course the churches which can bank their stamps, until 1923, will be able to help themselves and their country more than those which feel obliged to cash the war stamps earlier.

Multiply $55.12 by ten, or twenty, according to the number of groups you can form in your church and see what it amounts to in a year!

Eighty women divided into twenty groups of four can raise in one year $1,300, if they bank their stamps until 1923, or $1102.40 if they cash them on January 1, 1919. Apply this principle to smaller groups and see what it is possible to raise without the slightest effort.

If the groups do not begin to purchase Thrift Stamps until Saturday, March 2, they will own eleven War Stamps on December 28, cash value, January 1, 1919, $46.64 value, if banked until 1923, $55.

Is not this better than fairs and sale? If you think so and want a change, just try it! And remember, you are helping Uncle Sam to win the war!

HELEN C. MCCLEARY,
Brookline, Mass.

News from the Branches

The conference of Alliance Branches will meet at 25 Beacon Street, Boston, Monday, March 4, at 10.30 A. M. Mrs. Harriet J. Boyd of Dedham will preside and Mrs. William Tilton will speak on "The Immediate Need of War Prohibition."

The New England Associate Alliance held a largely attended midwinter meeting on January 17, at the First Church in Roxbury. Mrs. Donald M. Blair, the president, was in the chair. After prayer by Rev. Miles Hanson, the new minister of the church, and greetings from Mrs. Henry D. Forbes, president of the Alliance of the church, the morning session was devoted to a consideration of the needs of Proctor Academy, our New Hampshire Unitarian boarding school. There were addresses by Mr. F. T. Clayton, principal, by Rev. Henry C. McDougall, president of the trustees and further remarks, from one of the trustees, a parent, one or two graduates and students.

Luncheon was served in the church vestry and the afternoon session began with a consideration of "What Women are Doing in War.' There were four speakers, three of whom were Unitarians, and all of them are actively engaged in war work. They were Mrs. Nathaniel Thayer, Council of National Defense, Mrs. William R. Rush, Naval Auxiliary of the Red Cross. Mrs. George T. Rice, Young Women's Christian Association, Mrs. Claude U. Gilson, community worker at Camp Devens. Rev. James De Normandie D.D., pastor emeritus of the church, made the final address on "Preparedness."

At Portland, Oregon, the women have been faithful and efficient in their work for the church, for the needy of the city and for the Red Cross. The relief work

is in charge of the Social Service Committee and once a month an all-day session is held and many garments made and given to the Day Nursery and Visiting Nurses' Association. The Burrage Club has as usual furnished mincemeat, plum puddings, fruit cake, etc. for Thanksgiving and Christmas Food Sales. The Atwood Club meets once a month to knit and sew, doing much Red Cross work. The Irvington Club has worked for food sales, as well as for war relief. The Young People's Club is engaged in patriotic work and once a month lectures on the topics of the day have been given. Much attention has been given to Food Conservation, at lectures, in the homes and at the church entertainments. A Red Cross Unit has been formed and much knitting done. and the manager of the Red Cross said: "Just the fine and efficient way the women of the Unitarian Alliance *always* do things." The rag fair and food sale was not only a financial success but also remunerative to those who bought because of value received. Their receipts are $2,308.78 and disbursements $1,491.57

At San Diego, Cal., a general meeting each month at the church when business is conducted and a literary or musical program given. The Alliance is divided into circles because the town is so large, and each circle has its local meeting each month. At these meetings Red Cross work has been done in large quantities, a settlement house and milk station have been sewed for and preparations made for the bazaar. Much social betterment work has been done, city institutions visited, and help given where needed. With a minister who is personally enlisted in all city reforms, the Alliance can do no less than be ready for any work that presents itself. We have one member who is an expert in civics and she lectures to us on municipal government.

The Alliance branch at Marietta, Ohio, passed at their February meeting resolutions expressing their great loss in the recent death of Rev. E. A. Coil, their pastor for twenty-two years.

Mrs. Glasgow writes from Toronto: "The Branches of Eastern Canada have carried on work, since our report of a year ago, on lines precisely similar to those of the first two years of the war, except that we can see a gradual settling down and widening out to again include some sort of literary or musical program. Not a reversion — by no means! There is no let-up whatever in war work. But in the first years of the war, papers and talks — even music were too static; we were filled with dynamic energy and rushed at material work with all our strength. We have been so long accustomed to the trying condition of the nation at war that now we have settled down to a regular stride. The programs of the different branches show that we are studying the history and philosophy of our situation, while the Red Cross reports show that we are still working to the best of our ability and endeavor."

From All Souls' Church, Washington, D. C.—During the summer many of our members worked in the Alliance Kitchen canning vegetables, and preserving fruits given to us for that purpose, most of which would otherwise have been wasted. They are now being used for the benefit of Friendship House, and one of the Military Hospitals, and for families in need, who apply through our Social Service Committee. Some of our members have done sewing for the poor families connected with the Settlement, and for our special Visiting Nurse, for now the nurse assigned to us has her headquarters at Friendship House.

This fall we have bent our energies to doing as much as we could, for the soldiers in our midst, having had several dances for them, in a school gymnasium, loaned to us for this purpose, several times a month. Our plans for the winter include a reception for people in Military and Departmental Service, after the regular evening services during January and February.

We have had most interesting talks

with Mrs. Yoover, Miss Gerrier of the Food Commission. Mrs. Margarita Spalding Gerry read us one of her new stories; and another of our members, recently returned from a year in Chili, gave us an illustrated talk on that country, and the trip there, by way of the Panama Canal.

Dr. and Mrs. Pierce gave their entire summer to work for the soldiers, in the many camps near here; and many of our members have given them active co-operation, though the Alliance was not in session. As individuals, we are trying our best to keep up with the heavy demands made on us for money, time, and service, endeavoring to find accommodations for the great numbers of strangers within our gates, in a city already crowded.

At Long Beach, Cal., the branch is financially holding its own. The members wished to buy a Liberty Bond but had to come to the rescue of their church and are helping with the minister's salary and are making small repairs on their church. They have contributed $4.00 to Appeals, $5.00 to the Ministers' Pension Fund and have in their treasury $90. Their Alliance meetings are held twice during the month and the weekly Red Cross meetings (which are held in their chapel but independent of their Branch) are all-day meetings. The women bring light lunches and then alphabetically the women take turns serving tea and coffee or some simple warm dish to make the meal more substantial. Once in two months they plan to have a picnic supper, for bettering their social understanding of one another and no fee is charged. "A pleasant spirit of friendly cooperation prevails in their congregation" and "they are happy in the character of their new minister, Dr. H. N. Pfeiffer." The secretary writes: "that on the whole she thinks the condition of the First Unitarian Church of Long Beach is better than ever before."

New officers of Alliance branches are: Belmont, Mass., Recording Secretary, Mrs. Eleazer Cate, Oak St., West Roxbury, Mass., President, Mrs. George W. Curtis, 210 Park St.; Dorchester, Mass., Christ Church, Recording Secretary, Mrs. E. A. Bradish, 42 Train St.; Lincoln, Mass., Secretary, Mrs. F. L. Page; Westwood, Mass., President, Mrs. William H. McLaren, High St.; Winthrop, Mass., Recording Secretary, Mrs. Sheldon, Winthrop St.

Appeals

The Executive Board endorses the work being done at the Soldiers' Convalescent Hospital in Paris by Mme. Paul Hyacinthe Loyson. Since the war began The Alliance has contributed to this private piece of patriotic service being carried on Mme. Loyson for invalided soldiers and for blinded men. Contributions may be sent to Mrs. Lucia Clapp Noyes, treasurer, designated for this work.

A part of a recent letter follows: —

"In your far-away homes, where anxiety has probably entered now, but hardly sorrow yet, will you not think of my homeless soldiers? This is the fourth winter they have to face. I can give some of these heartsick, homeless men a temporary home and a little happiness.

"Another feature of my work is entertaining the blind soldiers. They are in special barracks learning some new and appropriate means of earning a livelihood. One Sunday a month a group of friends volunteer to help me. I think you would all say, by all means let a small part of the soldiers' fund go to giving these, the most unfortunate among the unfortunate, a happy day. At table I seat them alternately.

"Dear American friends, will you continue to help me in giving a home to our homeless heroes, in clothing and feeding our forlorn martyrs in Germany, and in bringing the light of a smile on the sad faces of our blind?

"Alway yours faithfully,

"Laura Hyacinthe Loyson.'

Appeals stand as follows:

Meadville Students	$76
Pacific School Students	76
Tuckerman School	39
San Antonio	13
Italian Mission	149
Young People's Religious Union	724
White Plains, N. Y.	378
War Relief	
Southern Circuit, in addition to pledges	729

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Rev. Frederick M. Eliot, *President*

Rev. Nelson J. Springer, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Queries as to the source of the unsigned articles in this section of this periodical make it easier for me to write at this time in the first person. I am the field secretary of the Young People's Religious Union and I wish to call special attention to this report, because it is the first that has actually been written from the field.

On the 27th of January I left Boston, and I have not been in my office since. I shall not be able to return earlier than March 20. What has been done, and what will be done, during this period, outside of my own work, I shall remain generally ignorant of, save at stated intervals. I do not complain of this situation because of any presumptuousness which would lead me to mistrust the ability and devotion of the Directors of the Union. But I am convinced that my own efficiency is perceptibly lowered by this extended lack of contact with the work being done at headquarters.

To my mind, this is a strong argument in favor of the early employment of an office secretary. We need some one at headquarters who by information and guidance can raise the field secretary's degree of efficiency. I speak here, not only for myself, but for all the field secretaries who may come after me. In this work, we must disregard personalities; for it is larger than any individual or group of individuals. It extends its influence to Unitarian churches which shall thrive in the future.

Furthermore, there must be many field secretaries. It is not conceivable that one man is equal to the task of perpetuating a type of organization which needs to be permanent, yet which by its very nature and purpose serves a need which is only transient in the lives of its members. Still less is it conceivable that the life of these organizations should be measured by one man's tenure of office.

On the basis of experience it seems to me that the function of the office secretary in our organization is pre-eminently important; but this importance has been attached to the position of office secretary almost entirely by the existence of the office of field secretary. You know that we are demanding for office secretary a creative agent. But to make the creations of such a person valuable there must be a field secretary to carry them to the different societies and to the unorganized groups of young people in many of our churches. We may say that no one thus far has questioned the validity of our reasons for wishing an office secretary, so that perhaps my sole reason for submitting this additional aspect of the problem is the hope that it will attract a still wider attention.

But another problem needs to be taken up, most conspicuously raised by the present field trip. That is the fact that, while the work from September first to January first was easy and fruitful, from January first until now the work has been difficult and apparently barren. I say apparently barren because the sterility is only apparent. Seeds have been sown that will germinate and fructify. But there must be a period of waiting. This suspension of our previous progress is not to be ascribed to geographical reasons. Of the fifteen new societies organized in the first four months of our work six lay outside of New England, in the very territory which I am now covering; and it is assured that six new Young People's societies are to be organized as a result of this trip in our churches in some of the most important cities of the country. Without exception any deferment of organiza-

tion is due to the abnormal conditions created by the war.

I should like to turn now to a happier consideration. There is a growing sentiment among our young people in favor of our work. I have hesitated to make this statement until I could make it with assurance; but now there seems to be no remaining doubt. Our unsolicited correspondence is increasing. Second visits to societies disclose growing enthusiasm. We are not without our failures; but the whole trend of our work moves in the direction of success. We ask, therefore, and not without cause, the adequate financial support of the churches of our denomination. We want $4,000 to spend next year, and every year thereafter. We now solicit contributions of two kinds, to our endowment fund and to our current expense fund.

In this connection let me add that on February first the New York League of Unitarian Women awarded $50 to our Endowment Fund.

Nelson J. Springer.

We have an enthusiastic worker in the field; we must keep the home fires burning so that by the time of our Annual Meeting in May, we go over the top to carry on the important work of preparing our young people to bear the burdens of our future Unitarian churches. For this purpose we are planning a "Spring Drive," and we call upon all Unions, all loyal Unitarians, all friends and supporters of the liberal cause, to give their moral encouragement and enthusiasm to this drive.

Literature will be sent to all Unions of our Fellowship. This drive is primarily for educational purposes. There is more and more evidence that comparatively little is known of the purposes, work, results already attained, and hopes of this, the national body of Uniatarian Young People. These meetings, open to all, will justify the existence of this organization; they will give an opportunity to explain the aims, scope and methods of the Y. P. R. U. endeavors; they will show wherein the Y. P. R. U. may correlate its efforts with other national bodies of our fellowship; they will emphasize with much force the great responsibilities that already rest and will come upon the shoulders of young Unitarians. Dr. Sullivan's subject, "The Meaning of Youth to Unitarian Religion After the War," gives some idea as to the meetings more general in nature.

Young people are always ready to help the organizations of older people. Let the latter show their interest and loyalty by attending *all* of these meetings! *Carl B. Wetherell.*

The first Massachusetts boy to fall in action since our troops have been "over there" was Irving Adams of Roslindale. He was an earnest worker in the Y. P. R. U., and he will be mourned by the many who were proud to associate with him.

SPRING DRIVE

The Future *of* the Unitarian Church depends upon the Young People *of* the Present Church

SIX CONSECUTIVE

SUNDAY EVENING MEETINGS

At 7.30

SPEAKERS:

April 7. Rev. WILLIAM I. LAWRANCE, Th.D.
Secretary, Department of Religious Education, American Unitarian Association

April 14. Rev. LOUIS C. CORNISH
Secretary, American Unitarian Association

April 21. Mrs. CAROLINE S. ATHERTON
Recording Secretary, The Alliance of Unitarian Women

April 28. Rev. ABRAHAM M. RIHBANY
Church of the Disciples, Boston

May 5. Rev. MAXWELL SAVAGE
Second Congregational Society, Lynn

May 12. Rev. WILLIAM L. SULLIVAN
All Souls' Church, New York City

Devotional Service at each meeting conducted by ministers well-known to us all.
Each meeting presided over by an active Y. P. R. U. worker.
All subjects of timely interest.
Later bulletins as to places for meetings, etc.

Committee
NELSON J. SPRINGER.
O. ARTHUR McMURDIE.
HAROLD G. ARNOLD.
FREDERICK G. MAY.
CARL B. WETHERELL.

Unitarian Temperance Society

Rev. JOHN HAYNES HOLMES, *President*, New York, N. Y.
Mrs. FRANK L. YOUNG, *Vice-President*, Dorchester, Mass.
Rev. CHESTER A. DRUMMOND, *Secretary*, Somerville, Mass.
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

The Unitarian Temperance Society has sent the following open letter to the press:

Will you give the undersigned, members of the Unitarian Temperance Society, space in your columns to speak on a matter vitally connected with Conservation? We refer to our present policy towards beer and wines both at home and abroad. While we cheerfully accede to the more drastic conservation measures called for by the President on January 26, we do feel that the Government should do its part by saving the tons of fuel and food stuffs now used in the manufacture of beer and wines. The United States Census shows that the brewers of this country used approximately in 1917 over 3,220,000 tons of coal—that is, three and one half times as much coal as the bakers use. In addition to this there is the use of the vast waste of grain, rice and glucose, the latter a substitute for sugar; also the 160,000 cars used for transporting the beer, and, most serious of all, the waste of man power, so needed in essential industries. What can be said of a nation that closes its schools rather than its breweries?

The President has the power to commandeer all whiskey and stop all brewing. We beg every man and woman to write to the President and ask him to use this power at once. If he feels he cannot act, then, let Congress do it, for done it should be without delay.

We beg everyone to write President Wilson asking him to give us War Prohibition here and a Dry Army over there.

The Society also hopes that three new pamphlets will be widely distributed—*American Politics and the Brewers* by Lyman Rutledge and *Prohibition in Cities: Can it be Enforced?* by Elizabeth Tilton; also *The Drink Problem in France*. Send for these leaflets. Excellent for Ratification propaganda. Distribute them in your church!

Unitarian Temperance Society, 25 Beacon Street, Boston, Mass.

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EASTER

This year, Easter Sunday is March 31. A great many Unitarian churches take their annual collection for the work of the American Unitarian Association on that day. It is probable that the campaign for the Third Liberty Loan will be launched in April.

This makes Easter a day of unusual importance for our work. Much depends on the collections taken on that day. Our ministers and churches should make their plans without delay for a careful and thorough canvass of their members for contributions to be paid not later than Easter Sunday. The

PAGES IN COLOR

in this number of WORD AND WORK are printed as a circular and will be sent in any needed quantity to our churches. This circular and our collection envelopes should be in the hands of all of our people before Easter Sunday.

APPLY TO

W. FORBES ROBERTSON, ASSISTANT SECRETARY

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET BOSTON, MASSACHUSETTS